

SOME RECENTLY ACQUIRED
BYZANTINE INSCRIPTIONS
AT THE ISTANBUL
ARCHAEOLOGICAL MUSEUM

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LIST OF ABBREVIATIONS

(See also *List of Abbreviations Used in this Volume*, at end of volume)

- Delatte, *Anecdota* A. Delatte, *Anecdota Atheniensia*, I
(Liège, 1927)
- Fiebiger-Schmidt, *Inschriftenammlung* O. Fiebiger and
L. Schmidt, *Inschriftenammlung zur Geschichte
der Ostgermanen*, DenkWien, Phil.-hist.Kl., 60,3
(Vienna, 1917)
- Förstemann, *Namenbuch* E. Förstemann, *Altdeutsches Na-
menbuch*, 2nd ed., I (Bonn, 1900)
- Grégoire, *Recueil* H. Grégoire, *Recueil des inscriptions grec-
ques chrétiennes d'Asie Mineure* (Paris, 1922)
- Herrmann, *Ergebnisse* P. Herrmann, *Ergebnisse einer Reise
in Nordostlydien* (Vienna, 1962)
- Keil-Premerstein, *Bericht* (1908) J. Keil and A. Premerstein,
Bericht über eine Reise in Lydien, DenkWien,
Phil.-hist.Kl., 53,2 (Vienna, 1908)
- Keil-Premerstein, *Bericht* (1911) J. Keil and A. Premerstein,
Bericht über eine zweite Reise in Lydien, Denk-
Wien, Phil.-hist.Kl., 54, 2 (Vienna, 1911)
- Keil-Premerstein, *Bericht* (1914) J. Keil and A. Premerstein,
Bericht über eine dritte Reise in Lydien,
DenkWien, Phil.-hist.Kl., 57,1 (Vienna, 1914)
- Preisendanz, *Pap. Gr. Mag.* K. Preisendanz, *Papyri graecae
magicae*, I-II (Berlin-Leipzig, 1928-31)
- Wessel, *Inscr. Gr. Chr.* C. Wessel, *Inscriptiones graecae
christianae veteres Occidentis* (Halle, 1936)

IN the following pages we are publishing thirty-three Byzantine inscriptions which entered the collections of the Istanbul Archaeological Museum between the years 1961 and 1973 (excluding the group from Karakilise near Yalova). We recorded them in connection with our projected *Corpus of Dated Byzantine Inscriptions* for which we are reserving one or two securely dated specimens which otherwise would have a place in this article. The inscriptions are arranged according to their accession numbers.¹ In view of the limited amount of time we have spent in the vast storerooms and gardens of the Museum, we cannot claim that our coverage is complete, and we have deliberately limited our commentary to a minimum.

As an Appendix (No. 34), we are publishing Inv. No. 5930, a pagan inscription of the year 201–2. It is related to the group which entered the Museum of Manisa in recent years.

For permission to work in the Istanbul Museum, a privilege we have enjoyed for several years, we are particularly grateful to its then Director, Bay Necati Dolunay, and to our friend of many years, the present Director, Dr. Nezih Fırath*. We also wish to thank Dr. Nuşin Asgari, the present Keeper of the Museum's Greek, Roman, and Byzantine Collections, for her assistance. Health and circumstances permitting, we hope to continue publishing Byzantine inscriptions acquired by the Museum in 1973 and subsequent years.²

1. Inv. No. 5471 (fig. 1)

Marble tombstone broken in two.

Provenance: Istanbul, Şehremini; found in 1961 near a hypogaeum at Cevdet Paşa Caddesi.

Dimensions: Maximum height 0.26 m.; width of two fragments combined 0.30 m.; thickness 0.03 m.; height of letters 0.02–0.04 m.; interlinear spaces 0.02–0.035 m.

Text: ενθαδε κα-

τακι-CROSS-τε Επ-

ιφανις

Translation: "Here lies Epiphani(o)s."

Date: *Ca.* sixth century.

* We record with sorrow the untimely death of Dr. Nezih Fırath in March 1979.

¹ Until 1971, the Museum's accessions had a *numerus currens*. From 1971 on, the first two digits of the accession number are the last two digits of the year of accession. The present article was completed in June 1973. Some revisions were made in January 1979.

² In June 1978 Ihor Ševčenko revisited the storerooms and gardens of the Istanbul Archaeological Museum and, again owing to the generous help of Dr. Fıratlı and Dr. Asgari, was able to take down about thirty-five inscriptions accessioned between 1973 and 1978. He was able to photograph only a few of them.

2. Inv. No. 5472 (fig. 2)

Bottom part of marble tombstone.

Provenance: Same as that of No. 1 (Inv. no. 5471).

Dimensions: Maximum height 0.365 m.; width 0.235 m.; thickness 0.035 m.; height of letters 0.02–0.0375 m.

Text:

υλ.....

αυτού

ιωδ(ικτιωνος) ιβ'

Translation: “.....indiction twelve.”

Date: *Ca.* sixth century.

3. Inv. No. 5669 (fig. 3)

Four fragments of the lid of a sarcophagus. The lid was slightly gabled and had bosses at the corners. Each of the sloping sides of the lid is decorated with a large cross. Inscription in a *tabula ansata*.

Provenance: Istanbul, Kocamustafapaşa. Found in 1964 next to a large sarcophagus.

Dimensions: Length 0.865 m.; width 0.65 m.; thickness 0.035 m.; height of letters 0.03–0.04 m.; interlinear spaces 0.015–0.02 m.

Text: + ενθαδε κατα-

κε[ι]ται η δουλη του

Ωρου Ουνουτζου +

Translation: “Here lies the [female] servant of God Ounoutzou.”

Date: Fifth–sixth century.

Commentary: The name of the deceased woman is Turkic, presumably Hunnic. -τζου reflects -çi, -çı, -çu, a very common suffix of *nomina agentis* or *auctoris* in Turkic, including Khazar, North-Caucasian Hunnic, and Protobulgarian. The name is not listed by Moravcsik, *Byzantinoturcica*, II (Berlin, 1958), who does, however, list several names ending in -τζου: 'Αλατζου, 'Αλμαλτζου, Πεγλερτζου, all of them Tartar, hence late. The only Hunnic name with a similar termination listed by Moravcsik is Βουλγουδου.

4. Inv. No. 5832 (fig. 4)

Small fragment of red stone. Letters outlined with double incisions; top edge original.

Provenance: Istanbul, Yeşildirek, Çorapçı Cafer Sokağı (1965).

Dimensions: Height 0.08 m.; width of face 0.13 m., width of back 0.15 m.; thickness 0.03 m.; height of letters 0.025–0.03 m.

Text: ενθαδε ανθ[πα-

υε]τε δουλ[ος or -η

Translation: “Here rests the servant [of God]....”

Date: Ninth century? This date is given with caution.

5. Inv. No. 5867 (fig. 5)

Marble tombstone with gabled top. Lines ruled at top and bottom.

Provenance: Istanbul, Şehremini sewage works (1967).

Dimensions: Height 0.44 m.; width 0.20 m.; thickness 0.04–0.07 m.; height of letters 0.02–0.025 m.; interlinear spaces 0.015 m.

Text: +

ενθαδε κα-
τακιτε Θε-
οφοβιος
πιστος Πλε-

5 υρηνος

Translation: "Here lies the Christian Theophobios from Pleura."

Date: *Ca.* sixth century.

Commentary: In pagan inscriptions, *πιστός*, *fidelis*, is a laudatory epithet meaning "trustworthy, reliable." In Christian inscriptions (such as ours), it has the technical meaning of "faithful," i.e., baptized Christian. Cf. C. M. Kaufmann, *Handbuch der altchristlichen Epigraphik* (Freiburg im Breisgau, 1917), 61 and note 1, 64 (from Fenerbahçe–Hieria), 228–29; M. N. Tod, "Laudatory Epithets in Greek Epitaphs," *BSA*, 46 (1951), 189 (at least one Christian inscription, *IG*, XIV, 1610 [Rome]); L. Robert, in *Hellenica*, 13 (1965), 36 and note 1.

For Istanbul and its environs, cf. G. Curtis, in 'ΕΛΛ.ΦΙΛΟΛ.ΣΥΛΛ., Suppl. 17 (1886), nos. 87, 89, 91, 92, 98; cf. *ibid.*, Suppl. 19 (1890), 38; *ibid.*, Suppl. 18 (1888), 615 (Büyükkada), 618; and *ibid.*, vol. 30 (1908), 216 (Erenköy); cf., furthermore, several fifth/sixth-century funerary inscriptions containing Germanic names, Fiebiger-Schmidt, *Inschriftenammlung*, nos. 274–76. For Bithynia, cf. J. Pargoire, in *EO*, 9 (1906), 216; for Lydia, cf. Keil–Premerstein, *Bericht* (1914), no. 114; for Phrygia, cf. *MAMA*, VII (1956), no. 104b; VIII (1962), nos. 325–326e; in Syria, the Christian use of the word is infrequent, cf. *IGLSyr*, nos. 746A and 2173 (possibly Christian). For the West, cf. Wessel, *Inscr. Gr. Chr.*, nos. 60, 138, 158, 172a (no. 67 has πιστεύων ἐν Χριστῷ as an explicit equivalent of *πιστός*); R. Egger, *Forschungen in Salona...*, II (Vienna, 1926), 76, no. 85 (ἐντελέως πιστή at the age of over two years); M. Cagiano de Azevedo, in *La Chiesa Greca in Italia dall' VIII al XVI secolo*, III (Padua, 1973), 1947–81: ἐνθάδε κίτε Μικκίνα πιστή.... The editor mistook ΔΥΩΒ at the end of the inscription for the date of 4472 = 710 A.D. (In fact, Mikkina died at the age of two [δύω, β'], probably in the sixth century). For Africa, cf. P. Monceaux, in *Bulletin de la Société Nationale des Antiquaires de France*, (1908), 262–64: Μαρία πιστή (Carthage; date: early seventh century?); E. Marec, in *Libyca*, 3 (1955), 163–66: a) *Aprilia fidelis*; b) *Jobius vir clarissimus fidelis* (Hippo; date: 557 and 553 respectively).

For other occurrences of πιστός in inscriptions in the present article, cf. Nos. 10, 14, 30, 31, 33 below.

Lines 4–5. Pleura is unknown to us. Πλευρών in Aetolia would give Πλευρώνιος or Πλευρωνεύς as the name of an inhabitant of the city.

6. Inv. No. 5891 (fig. 6)

Central part of cruciform marble tombstone. The indentations left by the crossarms (which must have been very short) are visible at the level of the first and last lines of writing. Right-hand edge original.

Provenance: Unknown; purchased in 1967.

Dimensions: Height 0.245 m.; width 0.32 m.; thickness 0.065 m.; height of letters 0.03 m.; interlinear spaces 0.01 m.

Text: [+] ενθα-

δε κα-

τάκιτε Τανδ-

ηλας πριμι-

5 κ]ιρις τελευ-

τ]α μη(vi) Μαρτί(ou)

.Ιε' η(μερα) δ' ινδ(ικτιωνος) ε'

Translation: “Here lies Tandīlas the primicerius. He died on the (.)fifth of March, a Wednesday, indiction five (?).”

Date: Fifth–sixth century. Note the form of delta in the last line.

Commentary: Lines 3–4. The reading of the name of the deceased is problematic. In any case, the name is Germanic because of its ending, -ila or -ilo; cf. Ulfila, Totila: Förstemann, *Namenbuch*, 989–91, lists 339 masculine names with this termination. For parallels to our Tandīlas, cf. Förstemann, *Namenbuch*, 1403 (Tancila, fifth century, occurring in Cassiodorus, *Variae* II, ep. 35; Tenchilo; Danchilo), 1393 (Tadilo), 403 (Tantula, eighth century; Tenzil, ninth century).

Lines 4–5. Given without a qualifying noun, the title of *primicerius* is vague: it denotes the superior officer, one whose name was entered first on the “wax tablet,” i.e., the list of members of a military, civilian, or ecclesiastical unit. In view of Tandīlas’ Germanic name, he was probably a military *primicerius*, either an aide-de-camp of a tribune, or a top petty officer assisting the *comes* of a *schola*, or a top petty officer of some other military unit. On *primicerii*, especially the military ones, cf. W. Ensslin, in *RE*, Suppl. 8 (1956), 614–16 (best treatment); E. Stein, *Histoire du Bas-Empire*, I (Paris–Bruges, 1959), 427–28; R. Guillard, *Recherches sur les institutions byzantines*, I (Amsterdam, 1967), 301.

For other early epitaphs of *primicerii*, cf. *REG*, 3 (1890), 79 (near Pessinus); *BCH*, 5 (1881), 93 (northern Greece).

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7. Inv. No. 5892 (fig. 7)

Left arm of cruciform marble tombstone. Lines ruled at top and bottom.

Provenance: Unknown; purchased in 1967.

Dimensions: Maximum height 0.29 m.; width 0.30 m.; thickness 0.03 m.; height of letters 0.02–0.05 m.; interlinear spaces 0.02 m.

Text:

α.... [φοιδερ-

ατ(ου) δεσποτ[ικου]..

μη(νι) ωκτοβρι(ου) ιβ' η(μερα) β' [τελευ-]

5 τα δε ετω(ν) Υ< +

Translation: “[Here lies...] of *foederatus*, devoted to his Overlord....

[He (or she) died] on the twelfth of October, a Monday, at the age of three and one-half.”

Date: *Ca.* fifth–sixth century. Note the form of delta in the last line.

Commentary: Lines 2–3. For [φοιδερ]άτου δεσποτ[ικοῦ], cf. C. Curtis, in ‘Ελλ.Φιλολ.Συλλ., suppl. 17 (1886), no. 89, cf. no. 91; cf. also φεδεράτου δεσποτικοῦ in Fiebiger–Schmidt, *Inschriftenammlung*, no. 275. For δεσποτικός, “devoted to his Overlord,” *ibid.*, nos. 274 and 278 (ὑπὸ δεσποτίαν Βαδουαρίου).

On the Gothic *foederati*, cf., e.g., A. M. Schneider, “Gotengrabsteine aus Konstantinopel,” *Germania*, 21,3 (1937), 175–76 and 175 note 2.

Line 5. On the abbreviation <, “one half,” in inscriptions, cf., e.g., *CIG*, IV, no. 9301; *IG*, XII, 2 (1899), no. 646a line 6, cf. p. 138. It is routine on papyri and wooden tablets, cf., e.g., F. Preisigke and F. Bilabel, *Sammelbuch griechischer Urkunden aus Ägypten*, III (Strasbourg, 1926), no. 6219.

8. Inv. No. 5965 (fig. 8)

Marble tombstone slab. Lines ruled at top and bottom.

Provenance: Küçükçekmece (Rhegion), found in 1966.

Dimensions: Height 0.29 m.; width 0.25 m.; thickness 0.025 m.; height of letters 0.02–0.025 m.; interlinear spaces 0.01 m.

Text: + + +

ενθα-

δε κατα-

κιτε Ευ-

φροσυ-

5 νη

Translation: “Here lies Euphrosyne.”

Date: *Ca.* sixth century. Note form of rho with open loop, resembling Latin R, in line 4.

9. Inv. No. 5988 (fig. 9)

Top portion of marble funerary slab with large cross in the middle. Lines of writing and width of crossarms marked by incisions. Top edge original.

Provenance: Istanbul. Found in 1966 in laying the foundations of Cerrah-paşa hospital.

Dimensions: Maximum height 0.27 m.; width 0.27 m.; thickness 0.02 m.; height of letters 0.03 m.; interlinear spaces 0.015 m.

Text: ενθ-cross-αδε κ-
ατακ-cross-ιτε τ(ου)
της-cross-μακα-
[ριας] μνημη-
5 σ].....

Translation: "Here lies.... of X of blessed memory...."

Date: Ca. sixth century.

10. Inv. No. 5989 (fig. 10)

Top portion of marble funerary slab in several fragments joined together.

Provenance: Same as that of No. 9 (Inv. no. 5988).

Dimensions: Maximum height 0.24 m.; width 0.255 m.; thickness 0.02 m.; height of letters 0.025–0.03 m.; interlinear spaces 0.01 m.

Text: + ενθαδε
κατακι-
τε Ανασ-
τασια
5 [π]ιστι

Translation: "Here lies the Christian Anastasia."

Date: Ca. sixth century.

Commentary: Line 5. For πιστή, cf. Commentary to No. 5 above.

11. Inv. No. 6000 (fig. 11)

Graffito on uneven piece of marble.

Provenance: Unknown; purchased in 1967.

Dimensions: Height 0.21 m.; width 0.10 m.; thickness 0.025 m.

Text: Or, in conventional spelling:

υ κ	υ κ
πρεσβε	πρέσβε-
βε αγυε Κ[η]	υε ἄγιε Κ[ή-]
ρηκ(αι) του θεού	ρυκε τοῦ θεοῦ
5 ελευθυνε	5 ἐλεηθῆναι
τας ψυχα	τὰς ψυχά-
ς υμων τω[ν	ς ἡμῶν τῶ[ν
ησε	εἰς σὲ
προστρεχ[ον	προστρεχ[όν-

10 των σκ(αι)πε
φρούρυ φυλα[ττε]
+ τ[ο]ν ...

10 των· σκέπτε
φρούρει φύλα[ττε]
τόν ...

Translation: "Intercede for us, O God's Saint Kerykos(?), that the souls of us who have recourse to thee should find mercy. Shelter, guard protect"

Date: Tenth century.

Commentary: The invocation may be addressed to the infant Saint Kerykos (the spelling varies, Κύρικος being the most frequent; cf., e.g., *MAMA*, I [1928], no. 323, eastern Phrygia; Keil–Premerstein, *Bericht* (1908), no. 209, Larisa in Lydia), son of St. Julitta; both were martyred at Tarsus. They do not appear, however, to have enjoyed much of a cult at Constantinople. The *synaxis* of these Saints was celebrated on July 15 in the church of Archangel Michael in the Adda quarter, cf. *Synaxarium CP*, 821, and R. Janin, *La géographie ecclésiastique de l'Empire byzantin*, III. *Constantinople. Les églises et les monastères* (Paris, 1969), 350. On a monastery of St. Kyrikos at Constantinople, cf. *ibid.*, 303. There was a second St. Kerykos (a *hosios pater*) at Apros (Germeyan Köyü) in Thrace: *Synaxarium CP*, 563. The stone could have come from the latter locality.

On the other hand, it is possible to interpret κήρυκε τοῦ θεοῦ in the sense of "herald of God," in which case it would refer to St. Paul or another apostle.

Lines 10–11. σκέπτε – φύλαττε: For a similar formula in an invocation addressed to Saints Julitta and Kerykos, cf. the inscription on a marble iconostasis beam in the Museum of Izmir, ed. A. K. Orlando, in 'Αρχ.Βυζ.Μνημ.Έλλ., 3 (1937), 147: τὸν ἐνδόξον μαρτύρον Κυρήκο[υ] καὶ Ἡουλίτας· σκέπτε· σόλε· φύλαττ(ε) τὴν δ(ού)λη(ν) σ(ου) Ἀρετή[ν].

In the Passion of Saints Cyricus and Iulitta (*ActaSS*, July 16, vol. IV [1867], 28C), the Saint, just before suffering a martyr's death, implores God that, whoever would worship or invoke his name, should obtain a good reward and remission of sins: *et qui coluerit vel invocaverit memoriam nominis mei, da eis mercedem bonam et si habuerint peccata...absolvantur*. The author of our inscription may have been acting upon this passage of the *Passio*.

12. Inv. No. 6049 (fig. 12)

Upper left corner of marble (funerary?) slab. Top and left edges original.
Provenance: Topkapı Sarayı, first court, near the laboratory of the Archaeological Museum (1967).

Dimensions: Height 0.27 m.; width 0.15 m.; thickness 0.06 m.; height of letters 0.025–0.04 m.; interlinear spaces 0.025 m.

Text: Ομιλ....

ἡθῶν ο....

δὲ μουσ....

κῶν ακ....

5 .(οὐ)σβά....

Date: Thirteenth century?

13. Inv. No. 6082 (fig. 13)

Right-hand fragment of marble slab. Lines of writing ruled at top and bottom.

Provenance: Unknown; purchased in 1968.

Dimensions: Height 0.47 m.; width 0.17 m.; thickness 0.05 m.; height of letters 0.025–0.03 m.; interlinear spaces 0.01 m.

Text: ταφ]ων τουτων

και]τακρισιν α-

ιτ]ω τυς κληρω-

νο]μ(ου)ς μ(ου) ει τι-

5 ο] α]ναινεωσ[ει

.ο καθος εγ[ω

επ]υεισα αυ[τη or -tos

ε]χι προς τω

ονο]μα το φωβ-

10 ερ]ον κ(αι) τιν μερι-

δ]αν τ(ου) ειπο<ν>τ-

ος] αρον αρον

[σταυρωσον αυτον]

Translation: "... this gra[ve] (?), I call condemnation upon my heirs: if any of them changes anything contrary to my actions, may such a person have to count with the Terrible Name, and may he share the lot of him who said, 'Away with him, away with him, [crucify him]'."

Date: Sixth–seventh century.

Commentary: Line 3. The stone reads τυς [= τοῖς]; the sense, however, remains that of τούς.

Line 7. For ἐπ]υεισα = ἐποίησα, cf., e.g., L. Moretti, *Inscriptiones graecae urbis Romae*, II (Rome, 1972), no. 443 lines 4–5: επυησεν; cf. also an inscription (fifth-century?) over the entrance of the former Medikion monastery Tirilye-Zeytinbağı, published by C. Mango and I. Ševčenko, *DOP*, 27 (1973), 275–76 and fig. 150: επυησα.

Line 8–10. ἔχει πρὸς τὸ ὄνομα τὸ φοβερόν <of God> is, like the expressions ἔξει [or ἔχει] πρὸς τὴν τριάδα, πρὸς τὴν αἰωνίαν κρίσιν, πρὸς τὸν μέλλοντα κρίνειν ιῶντας καὶ νεκρούς, τὸ κρίμα ἀπὸ τοῦ Θεοῦ (for these, see *JRS*, 14 [1924], 86–87, and *MAMA*, I, nos. 160, 168–69; IV, no. 577), a variant of the formula ἔχει πρὸς τὸν Θεόν, concerning which cf. No. 15 below.

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For ὄνομα τὸ φοβερόν, cf. ἔσται αὐτῷ πρὸς τὸ μέγα ὄνομα τοῦ θεοῦ in an inscription coming from Eumeneia (Işıklı) in Phrygia, cf. P. Le Bas and W. Waddington, *Inscriptions grecques et latines de la Syrie*, III (Paris, 1870), no. 740 [= *CIG*, III, no. 3902].

Lines 12–13. ἄρον, ἄρον, [σταύρωσον αὐτόν]: This is a quotation from John 19:15; the exclamation is attributed to a single person (τοῦ εἰπόντος), while the Gospel attributes it to the Jews in general. Cf. M. Pierart, in *BCH*, 98 (1974), 789–91: ... τὴν μερίδα αὐτοῦ μετὰ τῶν λεγόντων ἄρον[ἄρον σταύρωσον αὐτόν] (Argos; date not given, photograph suggests fifth-sixth century). Furthermore, John 19:15–17 (starting after our quotation) occurs on an ostrakon, cf. G. Lefebre, in *BIFAO*, 4 (1904), 15; in our inscription, however, the quotation functions as an imprecation, while in the case of Lefebre's ostrakon, we seem to deal with a poor man's lectionary. Cf. Jalabert, in *DACL*, III,2 (1914), 1751.

14. Inv. No. 6086 (figs. 14 a and b)

Fragment of marble tombstone or sarcophagus inscribed on both sides.

Two holes have been cut through the slab, which is eroded from prolonged immersion in water. Inscription b represents a reuse.

Provenance: Unknown; purchased at Istanbul in 1967.

Dimensions: Height 0.47 m.; width 0.30 m.; thickness 0.04 m.; height of letters (inscription b) 0.02 m.; interlinear spaces 0.01–0.015 m.

Text a: large cross

[ενθα]δε κα-
[τακι]τε Φ....

Translation: "Here lies Ph...."

Text b: [ε]νθαδε [κα-

τ]ακι[τ]ε ΣΤΕ
η Σε[. .]ινα πι-
ι]στη δουλι

5 το]υ θεου θυγα-

τ]ερ γεναμεν[η
Σανβατιου +

large cross

Translation: "Here lies Se..ina, faithful servant of God, the daughter of Sambatios."

Date: *Ca.* sixth century.

Commentary: Lines 2–3. The name of the deceased is unclear. It is also possible to read Στε[φα|ν]ης, i.e., Στεφανής.

Line 3. For πιστή, cf. Commentary to No. 5 above.

Lines 5–6. For ε instead of η in θυγάτερ, cf., e.g., W. Calder, in *JRS*, 14 (1924), 85, no. 1 (Αύρέλιος); Preisendanz, *Pap. Gr. Mag.*, 195 = P 7 ('Ιεσοῦ), and E. Peterson, *Eis θεός* (Göttingen, 1926), pp. 11 (βοειδῶν, ἀμέν) and 67 (μενός). Cf. also No. 19 line 3 below.

Line 6. For the form γεναμένη, cf., e.g., I. Ševčenko, in *Byzantion*, 35 (1965), 565–66.

Line 7. Σανβάτιος is the Armenian Smbat.

15. Inv. No. 6092 (fig. 15)

Marble funerary slab.

Provenance: Unknown; purchased at date unknown.

Dimensions: Height 0.465 m.; width 0.25 m.; thickness 0.065 m.; height of letters 0.02–0.035 m.; interlinear spaces 0.01–0.015 m.

Text: ει·cross·τις

τολμησ-

ι αριν το

λιθαριν

5 'ε'χη προς

τον Θεον

και λαβη

την Θλιψι-

ν της μητ-

10 ρος μου

Critical note: Line 5. The stone has ΣΧΗ.

Translation: “If anyone dares to remove this stone, may he have to settle accounts with God and have upon himself my mother’s grief.”

Date: *Ca.* sixth century.

Commentary: Lines 5–6. ἔχει πρὸς τὸν Θεόν: σχῆ would be possible (cf. εἰσχι below), but all the other examples known to us of the formula with the verb ἔχειν have ἔχει or ἔξει, and L. Robert, in *Hellenica*, 11–12 (1960), 402, no. 7 quotes an example with ἔχη (from Galatia). The early Christian formula ἔχει or ἔξει πρὸς τὸν Θεόν or τὴν τριάδα occurs in Asia Minor. For examples from Konya and Ladik (Laudicea Combusta in Pisidia), cf. Buckler–Calder–Cox or Calder alone, in *JRS*, 14 (1924), 37, no. 19 (with bibliography); 85 (further bibliography); 85–88, nos. 1, 2, 4, 5; *MAMA*, I (1928), no. 161; VII (1956), no. 96 (εἰσχι πρὸς τὸν Θεόν); from Cilicia, cf. Keil–Wilhelm, *MAMA*, III (1931), nos. 196, 347, and J. and L. Robert, “*Bulletin épigraphique*,” *REG*, 85 (1972), no. 547. L. Robert, in *Hellenica*, 11–12 (1960), 401–405, gives seventeen examples of the formula. However, this formula survived in Byzantine times as well: it occurs in the form νὰ ἔχῃ πρὸς τὸν Θ(εὸ)ν in an inscription dated to the year 1181 and found either at the Seraglio Point in Istanbul or at Galata (at present, the inscription is in the laboratory of the Istanbul Museum). Cf. K. Bittel and A. Schneider, in *Archäologischer Anzeiger*, 58 (1943), 252–53. The other most frequent imprecation formula on Phrygian funerary monuments is

ἔσται αὐτῷ πρὸς τὸν θεόν; on this, cf., e.g., F. Cumont, in *MélRome*, 15 (1895), 252–55; G. Mendel, in *BCH*, 33 (1909), 342–48 (Synnada, with further bibliography); and *MAMA*, VI (1939), nos. 223–33, 235 (Apamea). Cf. also Commentary to No. 13 above.

16. Inv. No. 6114 (fig. 16)

Right-hand arm of cruciform, marble tombstone. Lines of writing ruled at top and bottom. Parts of top, right-hand, and bottom edges original.

Provenance: Kalamış, near Greek church (1965).

Dimensions: Height 0.21 m.; maximum width 0.315 m.; thickness 0.065 m.; height of letters 0.02 m.; interlinear spaces 0.01 m.

Text: ---δο]μεστικου οι-

---]πατρος των προς

---]οπηδιων Σευηρου

---τ]ελευτησαντος ιν(δικτιωνος)

5 ---]ουαριω κ'

Translation: Impossible, in view of the fragmentary character of the inscription.

Date: Fifth–sixth century?

Commentary: Line 1 οι:- οπ- is also possible.

Line 3. ---]οπηδιων may be τ]ο παιδίον; cf. το πηδιον in an inscription from the Medikion monastery (Tirilye–Zeytinbağı), cf. C. Mango and I. Ševčenko, in *DOP*, 27 (1973), 275 and fig. 150; cf. also No. 28 lines 3–4 below.

17. Inv. No. 6115 (fig. 17)

Marble funerary slab in three pieces. Lines of writing ruled at the bottom.

Provenance: Küçükçekmece (Rhegion) at a place called Kanarya. Purchased in 1968.

Dimensions: Height 0.55 m.; width (complete) 0.355 m.; thickness 0.03 m.; height of letters 0.028–0.03 m.; interlinear spaces 0.003–0.005 m.

Text: ειδε]ς παροδι-

τα το]ν ηλιον

....ον αναλ-

[αμψα]ντα κ(αι) δυ-

5 [σαν]τα ευξ(ου)

[υπε]ρ εμ(ου) εν-

δαδε γαρ κα-

τακιμε Θεωδο-

ρα η της μακα-

10 ριας μνημης

Θυγατηρο Αλυ-
 πι(ου) πρε(σβυτερου) ετελιο-
 Θην ετων: ε':
 ημ(ερα): δ': μη(νι) Ι(ου)λι(ου)
 15 οι ενδ(ικτιωνος): γι': βα-
 [σιλ(ειας) Ηρακ]λι-
 [ου]

Translation: “[You saw (?)], O passer by, the sun that had [barely] risen when it set again. Pray for me, for here I lie, Theodora of blessed memory, daughter of Alypios the presbyter. I died aged five, on a Wednesday, July 11 <or 14>, indiction thirteen in the reign of Heraclius (?).”

Date: 610–41? 625?

Commentary: Line 14. Note the abbreviation ^ΗΜ functioning both for the day and for the month.

Line 14. δι, i.e., fourteen, is also possible. Note the inversion of numerals in day of month and indiction. This inversion is frequent, even outside of the Semitic area (or of inscriptions done by or for Semitic speakers), especially in pagan inscriptions from Lydia. Cf. also Ἑλλ.Φιλολ.Σύλλ., Suppl. to vol. 17 (1886), 94 (Panion in Thrace, date: 882) and *IG*, X, 2, 1 (1972), no. *804, an inscription from Thessalonica (date: 535): ινδ(ικτιῶνος) δι'; finally, for Crete, cf. A. C. Bandy, *The Greek Christian Inscriptions of Crete* (Athens, 1970), no. 56 (sixth century), no. 75 (sixth century), no. 104 (seventh–eighth centuries). Cf. also No. 30 below.

Lines 16–17. The restitution is tentative, for the lettering seems to point to an earlier date. We assume an abbreviation in the word βασιλείας. If the emperor is Heraclius, and the day of the month the eleventh, then the date of the inscription would be 625.

18. Inv. No. 6144 (fig. 18)

Marble funerary slab in three pieces.

Provenance: Found in the course of the restoration of Yedikule. Entered the Museum in 1968.

Dimensions: Height 0.40 m.; width 0.635 m.; thickness 0.04 m.; height of letters 0.03 m.; interlinear spaces 0.015–0.02 m.

Text:τῶν ἔμῶν] φως ομμάτων
συντριμ]αδὸν καρδίας ν. ίδοῦ
 [θανου]σα τη[ατ]ερ ἡρετισάμην ν. σῶν
 εγγυς ὀστῶν τὴν ἔμην κεῖσθαι κόνιν:
 5 σὺ δ' αλλ' ὁ τύμβους καθορῶν τούτ(ου)ς
 ξένε ν. εὔχ(ου) μονοχήν Εύγενειανήν
 Ζένην: τῶ Πατρὶ συσκηνοῦν με
 τρυφῆς εν χ[λ]όη:

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Translation: "...O light of my eyes...[contri]tion of the heart. Behold, O father, I have chosen, now that I am dead, that my dust should lie close to your bones. But you, O stranger, who are beholding these tombs, pray that I, the nun Xene Eugeniane, should dwell with the Father in the grassy garden of delectation."

Date: Fourteenth century.

Commentary: The inscription is in dodecasyllables, separated either by two points or by a space.

Line 2. The restitution συντριμ]μὸν is given *exempli gratia*. For the expression, cf. Theophanes continuatus, Bk. V, in *Vat. gr.* 167, fol. 99v, συντριμοῦ καρδίας, where the Bonn ed., p. 285, 8, has the wrong συντριβῆς.

Line 3. π[άτ]ερ refers here to Xene's father according to the flesh next to whom she was buried. Πατρί in line 7 may designate either that same father or God the Father.

Lines 6–7. Eugeniane is a family name, made illustrious by the romance writer of the twelfth century, Nicetas Eugenianos; Xene is a name frequently taken by nuns upon entering orders. Cf. the horizontal bar over Xene to indicate that it is a proper name.

19. Inv. No. 6153 (fig. 19)

Marble tombstone.

Provenance: Unknown; acquired in 1968.

Dimensions: Height 0.36 m.; width 0.295 m.; thickness 0.037 m.; height of letters 0.025–0.04 m.; interlinear spaces 0.015 m.

Text: ενῳ-cross-αδε

κατακιτ(αι)

ε δουλη

του Θεου

5 Νοννις

Translation: "Here lies the [female] servant of God Nonnis."

Date: Fifth–sixth century.

Critical note: Line 1. The letters ο and α are faintly scratched in on either side of the cross. They may not be contemporary with the inscription.

Commentary: Line 3. For ε instead of η, cf. Commentary to No. 14, text b, lines 5–6. But perhaps the verb ending -αι was rendered twice.

20. Inv. No. 6234 (figs. 20 a, b, and c)

Fragment of marble column shaft. The inscription, of which the major part is lost, was written all round.

Provenance: Found in 1969 east of the Archaeological Museum in the course of construction of the Museum annex.

Dimensions: Height 0.21 m.; width 0.29 m.; thickness 0.11 m.; height of letters 0.015 m.; interlinear spaces 0.005–0.01 m.

Text: ---]ο[---

---]ν[...]ατουδε[---
---]νησσα[...]κ[.]ιαλ[---
---]ηναμην[...]υ[.]σ[..]εφελ[---
5 ---Μιχα]ηλ Γαβριηλ Ουριηλ[.]α[---]ηλ[---
 ---]ς Ιακωθος Ζαβοι[---]α[.]αβασ[---
 ---]ου μη παρελε[υ]σ[ε]τ[αι]το ποτηριον το[υτο---
 ---]ι θ(ε)ν και ερημ[---]

Translation: “---] cloud (?) [---] Michael, Gabriel, Uriel [---] James
<son of> Zeb[edee (?) [---] this cup will not pass away (?) [---.”

Date: *Ca.* sixth century.

Commentary: To place our damaged inscription in context, we should consider the following combination of its elements: the mention of the Archangel Uriel (whose name does not occur in the Scriptures, but who is frequently invoked in apocryphal and magical texts; the apparent mention of the Apostle James; and the apparent quotation from Matth. 26:39 (or, at least, the use of a New Testament phrase, οὐ μὴ παρέλθῃ, (cf. Matth. 5:18, 24, 34–35; Mark 13:30; Luke 21:32) in line 7.

Our inscription belongs to the category of Christian magic prayers, exorcisms, and invocations. Most of the relevant texts have been preserved in papyri, manuscripts, or on metal amulets and phylacteries; for an epigraphical example, cf. Grégoire, *Recueil*, I no. 341 *ter* (exorcism of hail from the area of Alaşehir [Philadelphia]). Cf. also L. Robert, in *Hellenica*, 11–12 (1960), 429–35.

Line 3. Μησα[ηλ is possible; i.e., Μισαήλ, another angel whose name occurs in pagan and Christian exorcism; also in conjunction with three other angels, cf. Preisendanz, *Pap. Gr. Mag.*, I (1928), 128, and Delatte, *Anecdota*, 249 line 17; or one of the Three Hebrews (Ἄνανίας, Ἀλαρίας, Μισαήλ), who are invoked along with the archangels: *ibid.*, 31 line 15; 424 line 19.

Line 4. ἀμήν ἀμήν is possible, as well as ίνα μή. For ἀμήν repeated three times in magical texts, cf. Delatte, *Anecdota*, 465, line 28.

]εφελ[--- suggests νεφελ- or clouds with which the archangels were associated.

Line 5. The Archangels Michael, Gabriel, and Uriel (or “Uruel”) often appear in apocryphal texts and incantations in this sequence and are usually followed by the fourth archangel, Raphael. Random examples: Andrew of Caesarea, *Commentary on the Apocalypse*, PG, 106, col. 300D; Apocalypse of Esdra, ed. C. Tischendorf, *Apocalypses Apocryphae* (Leipzig, 1866), 31 (and five other angels “of the end of the world”); Karl Wessely, *Ephesia Grammata*, Zwölfter Jahresbericht über das k. k. Franz-Joseph Gymnasium in Wien

(Vienna, 1886), 18, nos. 113–16; A. Vasil'ev, *Anecdota Graeco-Byzantina*, I (Moscow, 1893), 326, 334, 343; C. C. McCown, *The Testament of Solomon* (Leipzig, 1922), § XVIII, 5–8; R. Reitzenstein, *Poimandres* (Leipzig, 1904), 294, 296–98; Epistle of the Apostles (Coptic), trans., e.g., M. R. James, *The Apocryphal New Testament* (Oxford, 1924), 489; E. Peterson, *Εἰς Θεός* (Göttingen, 1926), 84 no. 6, 121; Delatte, *Anecdota*, 31 lines 5–6; 36 lines 10–11; 89 lines 15–16; 92 line 12; 99 line 17; 117 lines 23–24; 118 lines 9–10; 119 lines 21–22; 123 lines 17–18; 125 lines 7–8 and 28–29; 230 line 4; 231 lines 11–12; 232 line 6; 245 lines 2–3; 249 lines 14–15; 424 lines 9–10; 429 lines 12–13; 623 lines 3–4; 624 line 5; Preisendanz, *Pap. Gr. Mag.*, I, 128; C. Bonner, *Studies in Magical Amulets* (Ann Arbor, 1950), 170, 214.

For the sequence Michael, Gabriel, Raphael, Uriel or “Uruel,” cf. R. Hercher, *Astrampsychi oraculorum decades CIII*, Jahresbericht über das Königl. Joachimstalsche Gymnasium (Berlin, 1863), 3; Wessely, *op. cit.*, 18, no. 115; and L. Delatte, *Un office byzantin d'exorcisme*, Acad. Royale de Belgique, Mémoires, 52, 1 (Brussels, 1957), 67 line 31. For further examples (esp. from the Apocalypses of Enoch, Esdras, and Moses), and studies on Uriel, cf. P. Perdrizet, in *SemKond*, 2 (1928), 241–76 (classic); K. Preisendanz, in *RE*, IX, A, 1 (1961), 1011–23 (best), and J. Michl, in *RAC*, 5 (1962), 254–56.

As Raphael appears quite regularly in the company of the other three great archangels, one might read [P]α[φα]ηλ in line 5.

Line 6. Ἰάκωβος is sure. Ζαθ[points to James, son of Zebedee, one of the apostles. The name of that apostle's father is regularly spelled Ζεβεδαῖος, but the forms Ζαθαδαῖας, -δίας, Ζαθδαῖος do occur in the Old Testament Apocrypha, and Ζαθδαῖος is attested on a papyrus; cf. F. Preisigke, *Sammelbuch griechischer Urkunden aus Ägypten*, I (Strasbourg, 1915), no. 681, lines 29 and 69. In Christian magic incantations, the Apostles are invoked along with the four archangels, cf., e.g., Vasil'ev, *op. cit.*, I, 326: ὁρκίω σε κατὰ τῶν τεσσάρων ἀρχαγγέλων Μιχαὴλ Γαβριὴλ καὶ Οὐριὴλ καὶ Ῥαφαὴλ... ὁρκίω σε κατὰ τῶν δώδεκα ἀποστόλων; cf. also F. Pradel, *Griechische und südital. Gebete* (Giessen, 1907), 22 line 26; Delatte, *Anecdota*, 89 lines 15–18: ἀρχάγγελοι τοῦ Θεοῦ, Μ. καὶ Γ., Ούρουσὴλ καὶ Ῥ., βοηθήσατε ἐν τῇ ὥρᾳ ταύτῃ· ἄγιοι ἀπόστολοι, ἄγιε Ἰωάννη Πρόδρομε, ἄγιε Ἰωάννη Θεολόγε, βοηθήσατε; cf. *ibid.*, 99 lines 17–20; 119 lines 21–25.

[.]αβασ[---: [σ]αβαω[?] is also possible. For a combination of Sabaoth with the names of the four archangels, cf. Delatte, *Anecdota*, 230 lines 4–5, 623 lines 2–4.

Line 7. παρελε[ν]σ[ε]τ[αι] is conjectural. The verb is surely παρελθεῖν. The combination of this verb with ποτήριον points to Matth. 26:39.

Line 8. ερημ[---: Φρην[--- is also possible.

21. Inv. No. 6237 (fig. 21)

Marble funerary slab. Left edge original.

Provenance: In 1906, the slab was immured in the outer wall of a house situated in the Cami Kebir quarter of Alaşehir (Philadelphia); cf. Keil–Premerstein, *Bericht* (1908), 43, no. 89. In 1969 it was purchased by the Museum from the Manisa antiquities dealer, Cemil Lambaoğlu.

Dimensions: Height 0.30 m.; width 0.32 m.; thickness 0.10 m.; height of letters 0.02 m.; interlinear spaces 0.005 m.

Text: [+]ε]νθαδε κιτ[ε

το παιδειον η κορ[η

Φιδηλεια θυγατηρ

Φιδηλιας της κοσμιο[τ(ατης)

5 και Αθηγαι(ου) κομητο[ς

τελε[υ]τα επιβασα

ετων γ' ινδ(ικτιωνος) 9'

μη(νι) Γορπιε(ου) κη'

βασιλιας

10 Ιουστινιαν(ου)

Translation: ‘Here lies the infant girl Phidelia, daughter of Phidelia, the most decorous, and of Athenaios the *comes*. She died upon reaching the age of three, in indiction nine, on the twenty-eighth of the month Gorpiaios [July–August], in the reign of Justinian.’

Date: 531, 546, or 561. Note form of delta in line 7.

Commentary: The inscription was published by Keil–Premerstein, *Bericht* (1908), 43 no. 89, with a facsimile drawing, from which the slight deterioration of the stone between 1906 and 1969 is apparent; it was published with a short commentary (parallels to ἐπιβάσα ἔτῶν and to κοσμιο[τ(ατης)]; faulty dating). It was republished by Grégoire, *Recueil*, no. 343 (dating corrected).

Line 3. Φιδηλία — for the name and spelling Φιδήλιος in Justinian’s time, cf., e.g., *CIG*, 9276 (date: 533). The name of the one-time *quaestor* of Athalarich was spelled Φιδέλιος, cf. *RE*, 6 (1909), 2228.

Line 5. κόμητος — The rank of *comes* was created by Constantine the Great. In the late Empire *comes* was a title given to a military or civil official of some importance. The *comitiva*, however, could be bestowed upon a deserving individual who did not exercise an official function. The *comitiva* gave one access to senatorial rank, but by the fifth century the *comitiva* of the third grade was bestowed upon city people of humble degree. Cf., e.g., A. Berger, *Encyclopedic Dictionary of Roman Law* (Philadelphia, 1953), 397 (with succinct bibliography); A. H. M. Jones, *The Later Roman Empire*, II (Oxford, 1964), 528, 544–45. For a *comes* in a sixth-century inscription from Salona, cf. Wessel, *Inscr. Gr. Chr.*, nos. 117, 132.

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22. Inv. No. 6261 (figs. 22 **a** and **b**)

Marble water spout in the shape of a lion's head. The inscription is on the lion's forehead.

Provenance: Possibly Eskişehir. Acquired from dealer M. Kolaşin in 1969.

Dimensions: Height 0.31 m.; length 0.40 m.; width 0.32 m.; height of letters 0.015–0.02 m.

Text: ὑπὲρ εὐχῆς, Κοσταν-
τίν[ου] πρησμονός

Translation: “In fulfillment of the vow of Constantine the sawyer.(?)”

Date: *Cæ.* sixth century.

Commentary: Line 1. On the formula ὑπὲρ εὐχῆς, cf., e.g., I. Ševčenko, in *DOP*, 17 (1963), 394–95.

Line 2. If read correctly, the strange form πρησμονός is a genitive of an unattested nominative πρησμων, i.e., πρίσμων, “sawyer <of marble?>”; Constantine would thus give his profession. The normal form is πρίστης, “cutter of marble”; cf. L. Robert, in *JSAO* (January–June, 1962), 5–43.

23. Inv. No. 7316 (fig. 23)

Terracotta tile with raised rim on three sides. Upper right corner missing.

Provenance: Unknown; purchased in 1969.

Dimensions: Height 0.47 m.; width at top 0.33 m., at bottom 0.285 m.; thickness 0.022 m., including rim 0.045 m.

Text: κ(υ)ρ(ι)ε φωηθ-
η των δουλω<ν>
σο<υ> Ηοανη το α-
ργων τω Στο-
5 μοπατα το
δορκαρηο ω α-
δεφως +

Translation: Uncertain. Perhaps “Lord help Thy servant John the idle (?), who is nicknamed Stomopatas (?), <and is> the brother of (?) a shieldmaker (?).”

Date: Seventh–ninth century.

Commentary: The meaning of the inscription shall remain unclear as long as we do not know whether it was done in all seriousness or was a graffito made in jest.

Lines 1 and 3. Horizontal lines over κρε and ιοανη assure the reading κύριε and Ιωάννη or Ιωάννη<ν>.

Line 1. Note φ for β in φωηθη. Was the writer non-Greek speaking?

Lines 3–4. We take αργων to mean ἀργόν, “idle, do-nothing”; a proper name or nickname Ἀργός is also possible.

Line 4. The proposed στομοπατᾶς—mouth-treader (perhaps “standing in the middle of the ranks,” i.e., “coward”?) is unattested, but conceivable. The suffix -ᾶς denotes a trade or an undesirable characteristic.

Line 6. The unattested δορκαρίω we take to mean “leather-shield maker” or “leather-shield bearer.” Cf. Constantine Porphyrogenitus, *De administrando imperio*, ed. G. Moravcsik and R. Jenkins (Washington, 1967), 110 line 31 and 250 line 83, where δόρκα means “leather shield.” For a similar formation, cf. κλιθανάριος, “wearer of a coat of mail.”

Lines 6–7. ω αδεφως should be δ ἀδελφός. The grammar is simply not there.

24. Inv. No. 71.91 (fig. 24)

Fragment of carved marble entablature. Above the inscribed band is an interlace ornament with an upright vine leaf within each loop.

Below the inscription is a row of smaller leaves with vertical veins.
Provenance: Istanbul. Found in 1968 between Kocamustafapaşa and Silivrikapi.

Dimensions: Height 0.50 m.; length 1.67 m.; thickness 0.61 m.; height of letters 0.09 m.

Text: οὐπρ]ος θ(εο)ν νευουσαν ευσεβει τροπ[ω

Translation: “...her, who is inclined towards God in pious manner.”

Date: Sixth century.

Commentary: This was part of the dedicatory inscription of a church, like those of SS. Sergius and Bacchus and St. Polyeuctus, composed on behalf of a female donor. The inscription is in twelve-syllable iambic verse, with the *Binnenschluss* after the seventh syllable.

25. Inv. No. 72.12 (fig. 25)

Fragment of marble tombstone.

Provenance: Unknown; purchased from an antiquities dealer in 1972.

Dimensions: Height 0.23 m.; width 0.24 m.; thickness 0.09 m.; height of letters 0.025–0.03 m.; interlinear spaces 0.01 m.

Text: [ε]γθαδε κ[α-

τ]ακιτε Βρ[.

.]ενημ(ης) ο της

μακαριας

5 μνημης νι-

ος Ουνιγια

Translation: “Here lies Vr[.]enim(is) (?) of blessed memory, the son of Ounigias.”

Date: Sixth century.

Commentary: Lines 2–3. Βρ[. .]ενημ(ης) is suggested *exempli gratia*. In view of the name of his father (or possibly mother), the name of the deceased, too, should be Germanic.

Line 6. We postulate Οὐνιγίας as a nominative masculine. The name is certainly Germanic, cf. Förstemann, *Namenbuch*, 1479: Unigis, a *spatharius* at the court of Theodoric (in Cassiodorus); Unigius, bishop of Avila in Spain, in 683; *ibid.*, 1614: Winigis, frequent occurrences in the fifth and eighth centuries; Unichis (fifth century). It is also possible that the inscription mentions the mother of the deceased. If so, one should read Οὐνιγία[ς].

26. Inv. No. 72.22 (fig. 26)

Marble block, presumably from the walls of Istanbul. Letters originally filled with lead, holes for the attachment of which are visible.

Provenance: Found in the course of grading operations in the third court of Topkapı Sarayı near Arz Odası.

Dimensions: Height 0.17 m.; length 1.20 m.; thickness 0.25 m.; height of letters 0.13 m.

Text: ...μεγιστος ευσεβ[ης]...

Translation: "...the exalted and pious [emperor]...."

Date: Ninth or tenth century.

27. Inv. No. 73.18 (fig. 27)

Square marble tombstone with a cross in center.

Provenance: Unknown; a gift to the Museum. Entered the Museum on 16 February 1973.

Dimensions: Height 0.30 m.; length 0.304 m.; thickness 0.05 m.; height of letters 0.025–0.035 m.; interlinear spaces 0.005–0.025 m.

Text: μνημη

Ιρηνης

ασκητρη-

ας

Translation: "Memorial of the nun Irene."

Date: Fifth–sixth century.

Commentary: Note the use of ἀσκήτρια, "nun." For ἀσκήσας possibly meaning "was a Christian" or "a penitent," cf. Wessel, *Inscr. Gr. Chr.*, no. 31. For the use of ἀσκοῦσα and related forms for *nun* in a hagiographical text written about 900, cf. *Žitie i podvigi sv. Feodory Solunskoj*, ed. Bishop Arsenij (Jur'ev, 1899), pp. 4, 6; 5, 9; 20, 34; 23, 39; 26, 45; 30, 51.

28. Inv. No. 73.19 (fig. 28)

Marble tombstone broken off at left and lower end.

Provenance: Unknown; a gift to the Museum.

Dimensions: Height 0.36 m.; length 0.18 m.; thickness 0.045 m.; height of letters 0.03–0.04 m.; interlinear spaces 0.01–0.03 m.

Text: ε + ν-

Θαδε

κατάκ-

ιτη Μ-

5 αξιμο-

ς

α + ω

Translation: “Here lies Maximos.”

Date: Fifth–sixth century.

Commentary: Lines 3–4. Cf. η for αι in κατάκιτη. For parallels, cf. Commentary to No. 16 line 3, above.

Line 7. The letters α and ω under the transverse arm of the cross imitate the same letters suspended from metal crosses. This would firmly date the practice of suspending letters from crosses to the fifth–sixth centuries.

29. Inv. No. 73.28 (fig. 29)

Tombstone of Proconnesian marble, broken at lower end.

Provenance: Istanbul – Ataköy, in excavations for a new apartment house. Entered the Museum on 26 April 1973.

Dimensions: Maximum height 0.755 m.; length 0.375 m.; thickness 0.06 m.; height of letters 0.025 m.; interlinear spaces 0.005–0.008 m.

Text: + + +

+ ενΘαδε κατα-

κιτε ο της ευλ[[α-]]

βως μνημης Αμα-

ντις διακονος

5 του Θεολογου ε-

τελιωθη μηνι Οκ-

τοβριω αρχη ινδ(ικτιωνος)

ιγ' +

Translation: “Here lies Amantios of pious memory, deacon of <the Church of St. John> the Theologian. He died in the month of October, at the beginning of the thirteenth indiction.”

Date: Fifth–sixth century.

Critical note: Line 2. Originally, the stonemason carved ευλβ, omitting the alpha.

Commentary: Lines 2–3. ευλαβως stands for εύλαβοῦς.

Lines 3–4. Αμάντις: for the name in the East, cf. the quarter τὰ Ἀμαντίου in Constantinople, R. Janin, *Constantinople byzantine. Développement urbain et répertoire topographique*, 2nd ed. (Paris,

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1964), 307, who refers to other persons of this name in the fourth–fifth centuries.

Lines 4–5. Judging by the place at which the tombstone was found (Ataköy near Bakirköy), Amantios was deacon of the famous Church of St. John the Evangelist at the Hebdomon (at Bakirköy, cf. Janin, *La géographie ecclésiastique [supra]*, p. 9], 278). The church existed by the year 400, cf. *ibid.*, 275.

30. Unnumbered A (fig. 30)

Marble tombstone in two fragments. Lines of writing ruled.

Provenance: Unknown.

Dimensions: Height 0.37 m.; width 0.197 m.; thickness 0.04 m.; height of letters 0.025–0.045 m.; interlinear spaces 0–0.01 m.

Text:

α πισ[τη]
εν Χ[(ριστ)ω
απεγε-
5 νητο μη(νι) Μ-
αρτι(ου) ζι'
ημερα σ'
ινδ(ικτιωνος) ια' +

Translation: “[Here lies] ...a, faithful in Christ. She departed on the seventeenth of March, Friday, indiction eleven.”

Date: Fifth–sixth century. Note form of delta in the last line.

Commentary: Line 2. For πιστή, cf. Commentary to No. 5 above.

Lines 4–5. ἀπεγένετο, “died,” is frequent; cf., e.g., ἀπογεν(ομέν)ου ἐτῶν ιδ' in an inscription of the year 208 from ‘Ināk (southern Syria), last edited by Otto Fiebiger, in *Inschriftenammlung zur Geschichte der Ostgermanen*, Zweite Folge, Akademie der Wiss. Wien, Phil.-hist. Klasse, Denkschriften, 72,2 (Vienna, 1944), no. 20.

Line 6. Note inversion of numerals in the day of the month, as in No. 17 above.

31. Unnumbered B (fig. 31)

Marble tombstone. Two upper corners knocked off.

Provenance: Unknown.

Dimensions: Height 0.36 m.; width 0.34 m.; thickness 0.065 m.; height of letters 0.025–0.027 m.; interlinear spaces 0.01 m.

Text: +
ενθαδ[ε κα-
τακιτε Αυ-
ξωνια πισ-
τη

Translation: "Here lies the Christian Auxonia."

Date: *Ca.* sixth century. Note forms of nu and xi.

Commentary: Line 3. For πιστή, cf. commentary to No. 5 above.

32. Unnumbered C (fig. 32)

Fragment of brick with stamped inscription and carved decoration consisting of a mask between two columns and a fish above.

Provenance: Unknown.

Dimensions: Maximum height 0.27 m.; width 0.20 m.; thickness 0.04 m.; inside measurements of stamp 0.115 × 0.065 m.

Text: [+] Κωνστ-
αντίν(ου)

Date: Sixth century.

Commentary: This is, to our knowledge, a unique piece. The inscription Κωνσταντίνου (whether it refers to a person or to a municipal brickyard) is the commonest Byzantine brickstamp found at Istanbul. Cf., e.g., C. Mango, "Byzantine Brick Stamps," *AJA*, 54 (1950), 24–25. We have not, however, seen another specimen with carved decoration.

33. Unnumbered D (fig. 33)

Marble tombstone with two crosses.

Provenance: Unknown

Dimensions: Height 0.57 m.; length 0.39 m.; thickness 0.06 m.; height of letters 0.03–0.04 m.; interlinear spaces 0.005–0.015 m.

Text: ενθ-cross-αδε
κα-cross-τα-
κι-cross-τε
η τις-cross-μακα-
5 ριας μνημης
Θεωδορα{ς}
πιστη χορι-
ου Υνιασις
cross

Translation: "Here lies the faithful Theodora of blessed memory; <she was> from the village of Oiniasis (?)."

Commentary: Line 7. For πιστή, cf. the Commentary to No. 5 above.

Line 8. The name of the village is unknown to us. Cf. Oinaion (modern Ünye) on the Black Sea coast.

APPENDIX

34. Inv. No. 5930 (fig. 34)

Marble funerary stele with a gable, acroteria, and a foot.

Provenance: Unknown; bought from antiquities dealer Yusuf Karakuş in 1967. In view of parallels (cf. Commentary below), the probable provenance of the stele is Lydia, most likely the cemetery at Icikler (next to ancient Saittai) or Kula (both in east Lydia).

Dimensions: Maximum height 0.69 m.; maximum length 0.385 m.; thickness 0.055 m.; height of letters 0.02 m.; interlinear spaces 0.005 m.

Text: ἔτους σπέσ' μη(νὸς) Ὑπερ-
βερτέους οἵ ἀ(πιόντος) Καρποφ-
όρον ἡ γυνὴ Τρύφα-
ινα ἐτείμησαι
5 ζή(σαντα) ἔτ(η) λ'

Translation: "In the year 286, on the sixth of the month of Hyperberetaios [August] counting from the month's end, Tryphaina, his wife, honored Karpophoros, who died at the age of thirty."

Date: Assuming — as is reasonable — that our inscription is dated by the Sullan Era, the year 286 corresponds to 201–2.

On the Sullan Era (starting in the fall of 85 B.C.) and its application in Lydia, especially in Saittai (Icikler), Maionia (Menye), and Iulia Gordos (Gördes), cf. W. Kubitschek in *RE*, I (1894), 638–39; *idem*, *Grundriss der antiken Zeitrechnung* (Munich, 1928), 76; A. E. Samuel, *Greek and Roman Chronology* (Munich, 1972), 247 note 8 (of little help here); P. Herrmann, *Ergebnisse*, 10, and *idem*, "Überlegungen zur Datierung der 'Constitutio Antoniniana,'" *Chiron*, 2 (1972), 526–28.

Commentary: A close parallel to our inscription is provided by the stele of the year 192, brought to Trieste from Izmir (but not necessarily found there) ca. 1887; cf. P. Sticotti, in *Jahreshefte des Österreichischen Archäologischen Institutes in Wien*, 2 (1899), Suppl., 103. The stele has almost the same shape, dimensions, formulae, abbreviations, and a similar ornament (a wreath): ἔτους σος' μη(νὸς) Δεσίου οἵ Τυχικὸς Σωτηρίδα τῇ γυνέκα ἐτείμησεν ζή(σασαν) ἔτ(η) ιη'.

Herrmann, *Ergebnisse*, 14 note 50, attributes this stele to Saittai. Indeed, the funerary stelai originating from the necropolis of Saittai are remarkably similar to our stele. Cf. Keil–Premerstein, *Bericht* (1911), nos. 216–17; P. Herrmann and K. Z. Polatkan, "Grab- und Votivstelen aus dem nordöstlichen Lydien im Museum von Manisa," *AnzWien*, 98 (1961), no. 16: cf. p. 122, no. 5 and p. 123, no. 10; and Herrmann, *Ergebnisse*, esp. p. 15, no. 8 and p. 17, no. 13. On the site, see L. Robert, in *Opera minora selecta*, I (Amsterdam, 1969), 422–28, and Herrmann, *Ergebnisse*, 12–14.

Other similar stelai come from Kula south of Icikler, cf. Keil–Premerstein, *Bericht* (1908), nos. 184–87.

Another parallel is the funerary stele of the year 300 found in Uşak; it is dated by the Sullan Era and contains the expression ἐτίμησαν and the abbreviation for Λή(σασαν) ἔ(τη). Cf., finally, E. Gibson, “The Rahmi Koç Collection, Inscriptions, Parts II and III,” *Zeitschrift für Papyrologie und Epigraphik*, 31 (1978), esp. 237–40 and fig. XII, who published two grave stelai dated by the Sullan Era (to 182–83 and 259–60 respectively); both display the formula ἐτ(ε)ίμησαν. According to the editor, they both come from northeast Lydia.

Lines 1–2. For the form ‘Υπερβερτέου, cf. ‘Υπερβερταίου and possibly ‘Υπερβετε[ο]υ in Keil–Premerstein, *Bericht* (1908), nos. 81, 144, 160, 181, 184, 185, 191; *idem*, *Bericht* (1911), nos. 148, 170, 239; ‘Υπερβερτέου in K. Buresch, *Aus Lydien. Epigraphisch-geographische Reisefrüchte* (Leipzig, 1898), 54; Herrmann, “Grab- und Votivstelen,” no. 4; *idem*, *Ergebnisse*, no. 8; Gibson, “The Rahmi Koç Collection,” no. 2, p. 240.

Line 2. σ' ἀπιόντος — The stigma is “underdeveloped,” but the reading is sure on account of close parallels in Keil–Premerstein, *Bericht* (1911), no. 161; Herrmann, “Grab- und Votivstelen,” no. 2, and esp. *idem*, *Ergebnisse*, no. 13, and H. W. Buckler, in *JHS*, 37 (1917), 101, no. 12 (Lydia), which have the same day of the month. Cf. also Keil–Premerstein, *Bericht* (1914), no. 11.

Lines 2–3. Καρποφόρον — For the occurrence of this name in the region, cf. Keil–Premerstein, *Bericht* (1911), no. 102.

Lines 3–4. Τρύφαινα — For the occurrence of this name in the region, cf., e.g., Keil–Premerstein, *Bericht* (1908), no. 138, and Herrmann, *Ergebnisse*, no. 55.

Line 4. As a funerary formula, ἐτίμησε is characteristic for areas of Phrygia and Lydia, cf., e.g., L. Robert, in *Hellenica*, 6 (1948), 92. Almost every one of the nineteen funerary stelai from Saittai, published by Herrmann in “Grab- und Votivstelen” and *Ergebnisse*, contains the formula.

For providing us with some bibliography pertinent to the discussion of this inscription, we are indebted to Dr. T. Drew-Bear.

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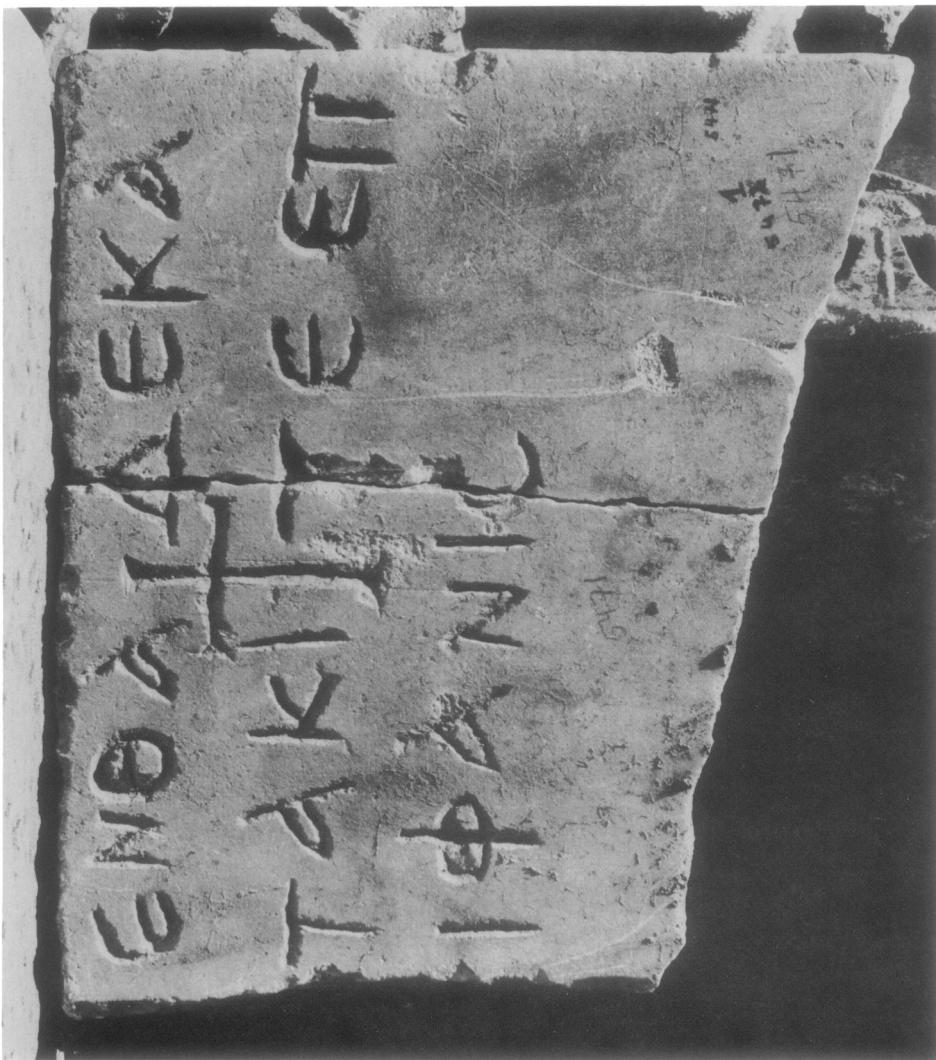
(Numbers refer to number and line of inscription.)

1. PROPER NAMES AND TITLES

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2. DATED INSCRIPTIONS

A.D. 201/02	34
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610–41 (?), 625 (?)	17



1. Inv. no. 5471

2. Inv. no. 5472

3. Inv. no. 5669



4. Inv. no. 5832





6. Inv. no. 5891



8. Inv. no. 5965



7. Inv. no. 5892

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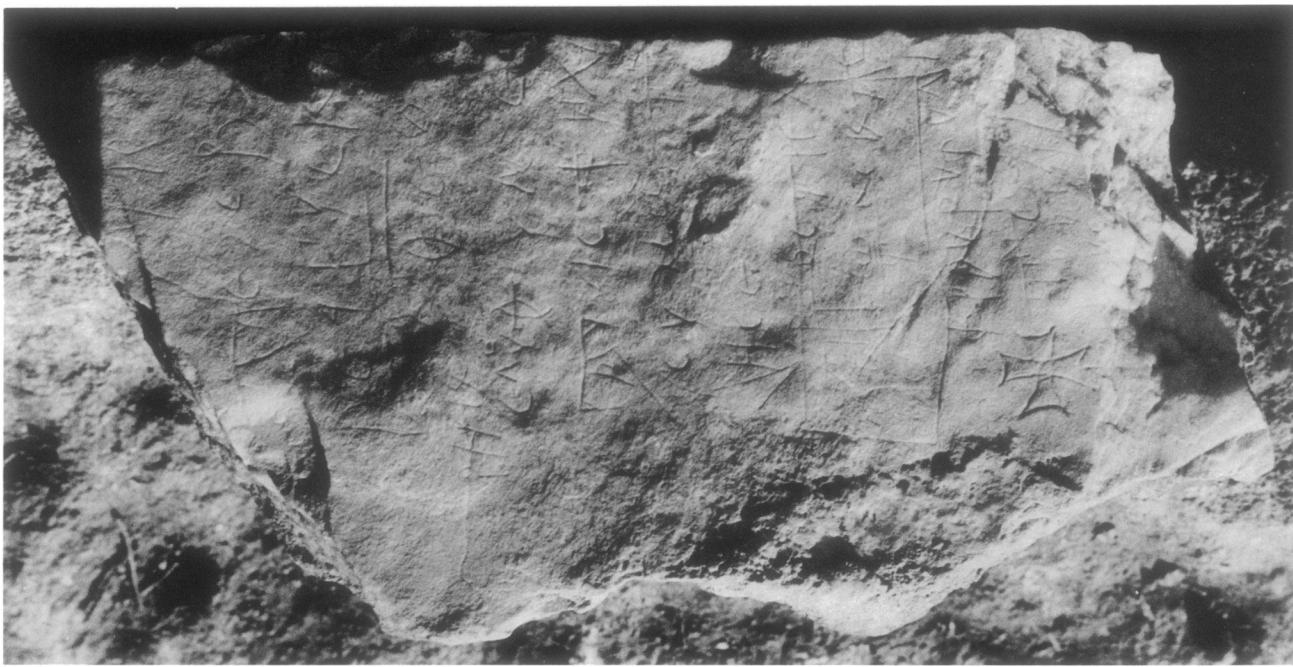
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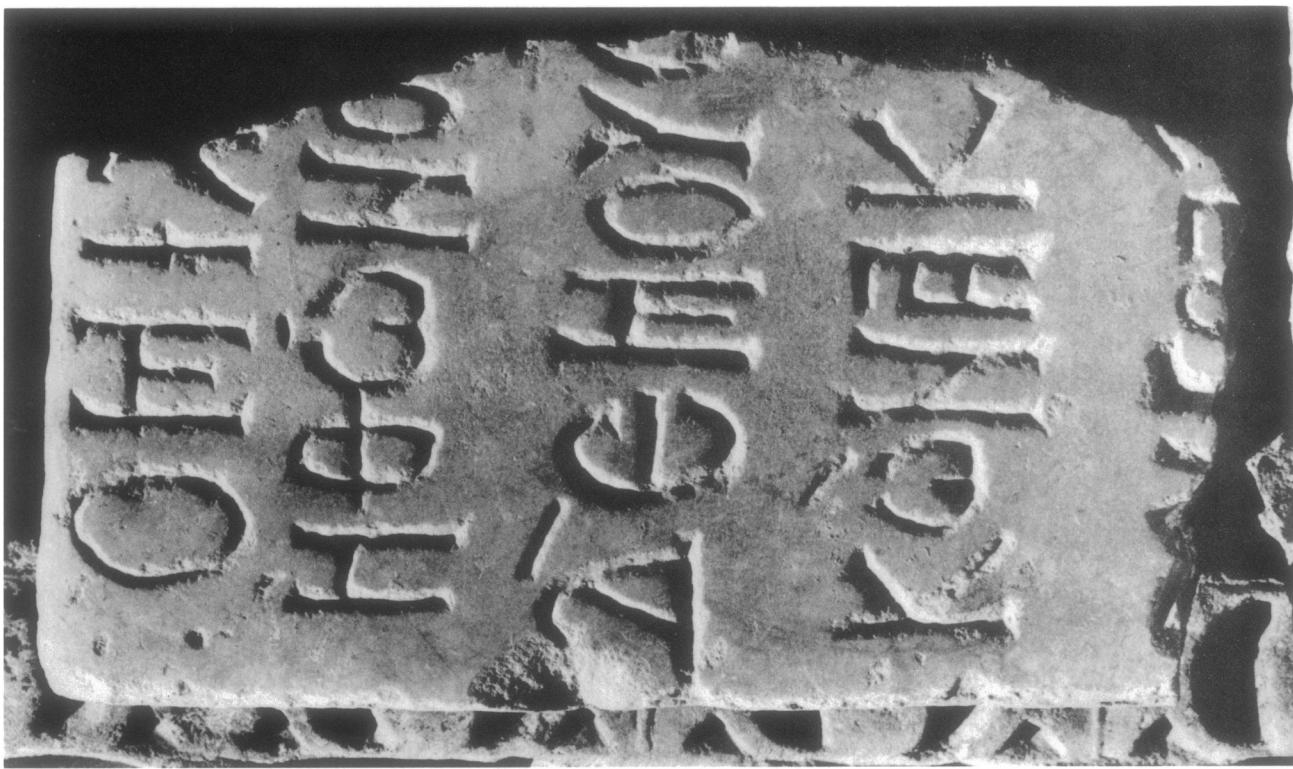
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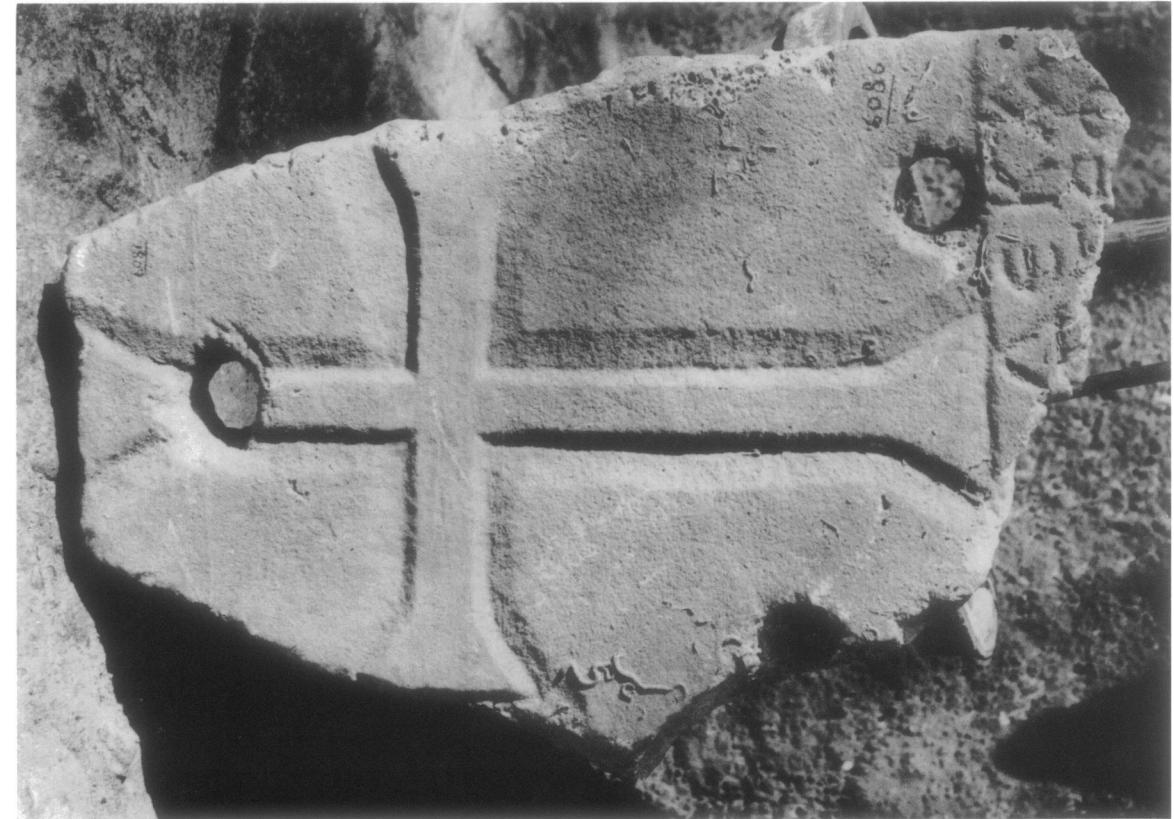
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12. Inv. no. 6049





14a. Inv. no. 6086

13. Inv. no. 6082

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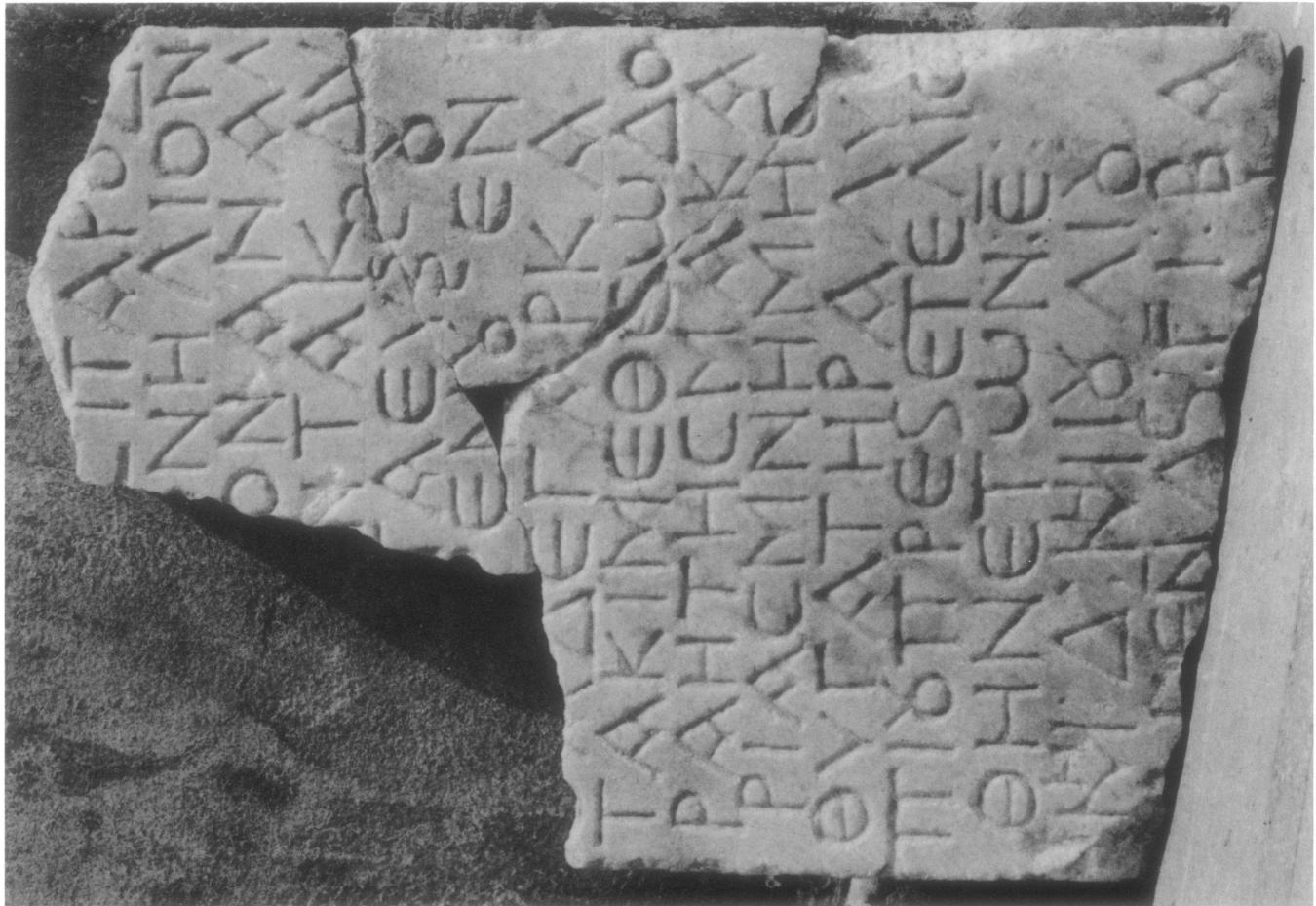


14b. Inv. no. 6086

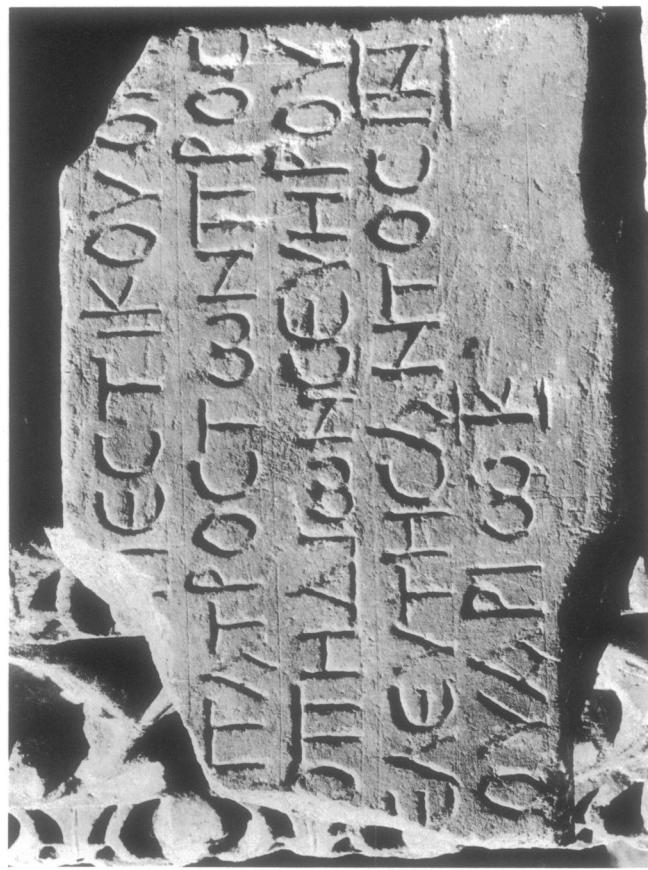
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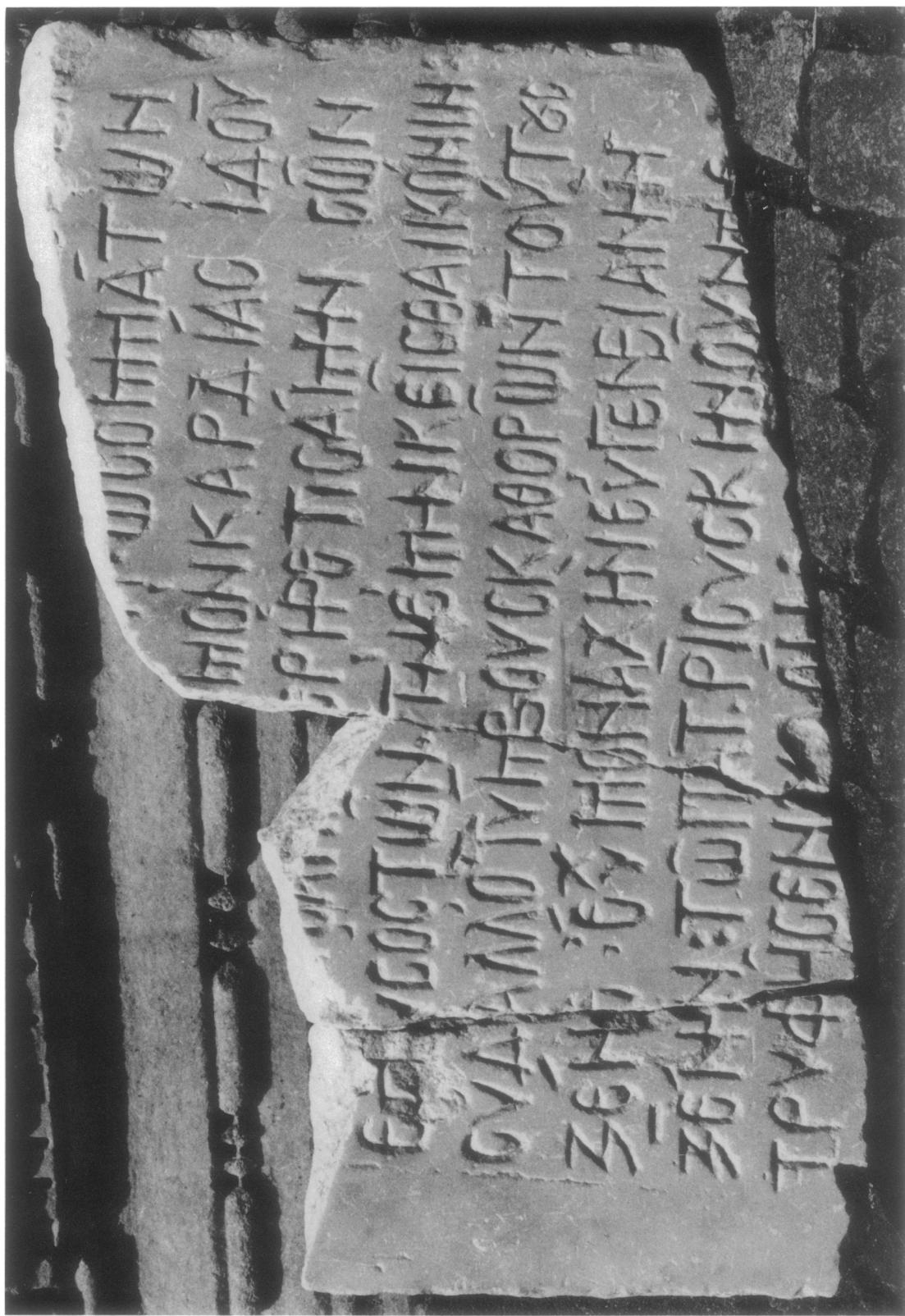


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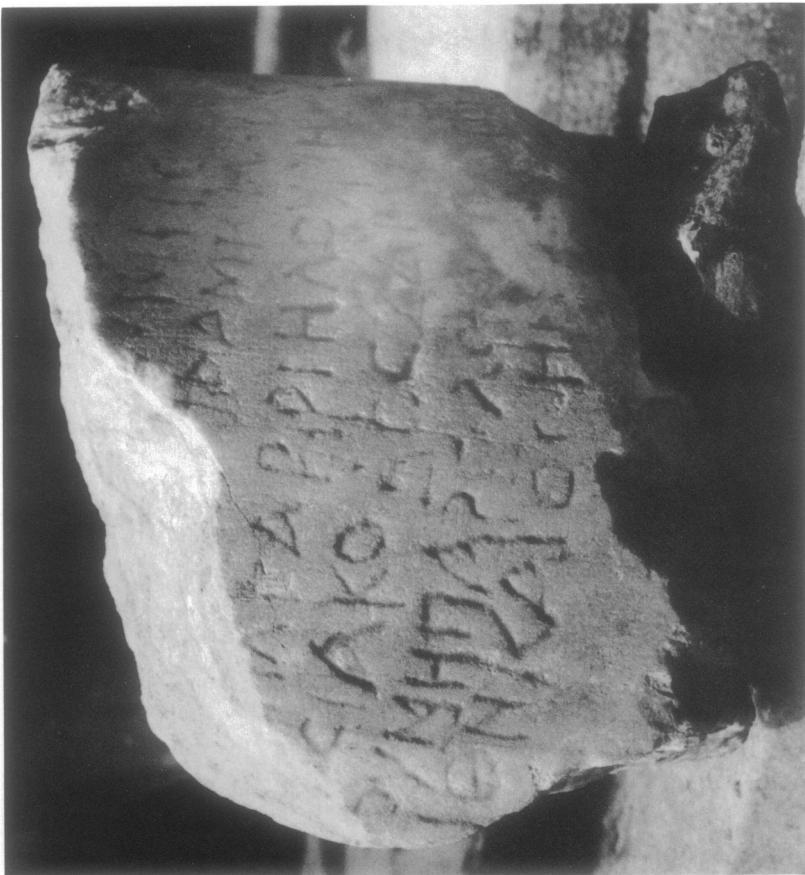


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17. Inv. no. 6115



18. Istanbul, Archaeological Museum, Inv. no. 6144



20a. Inv. no. 6234



19. Inv. no. 6153

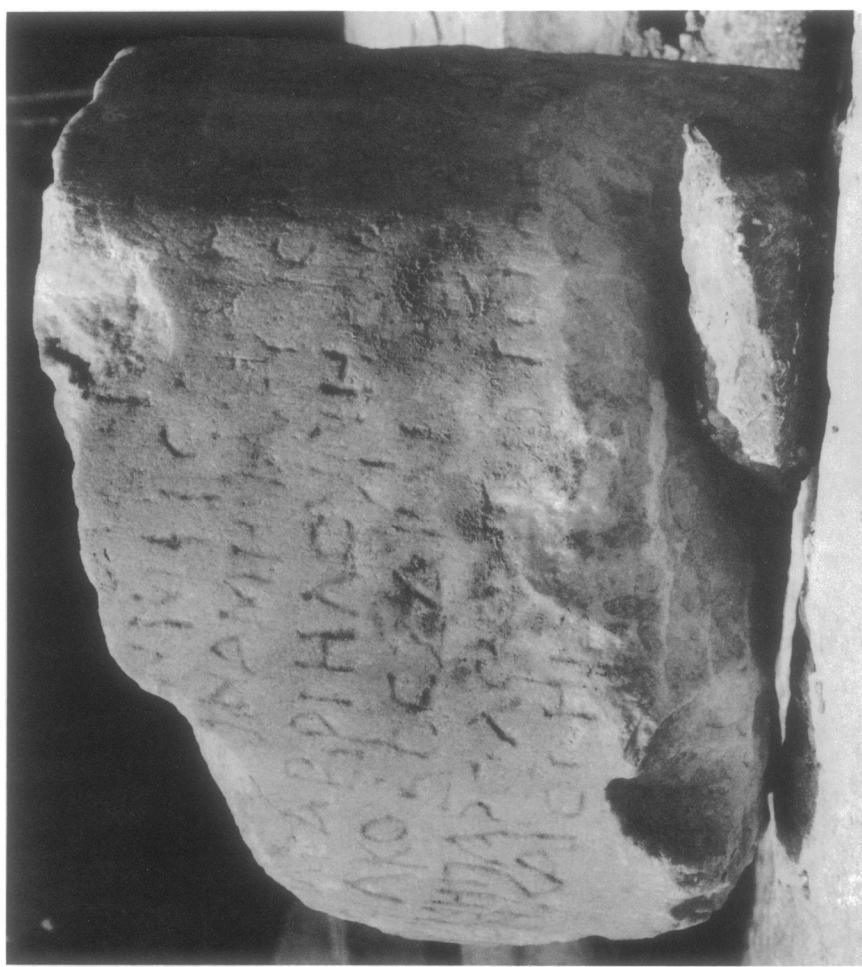
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20c.



20b.



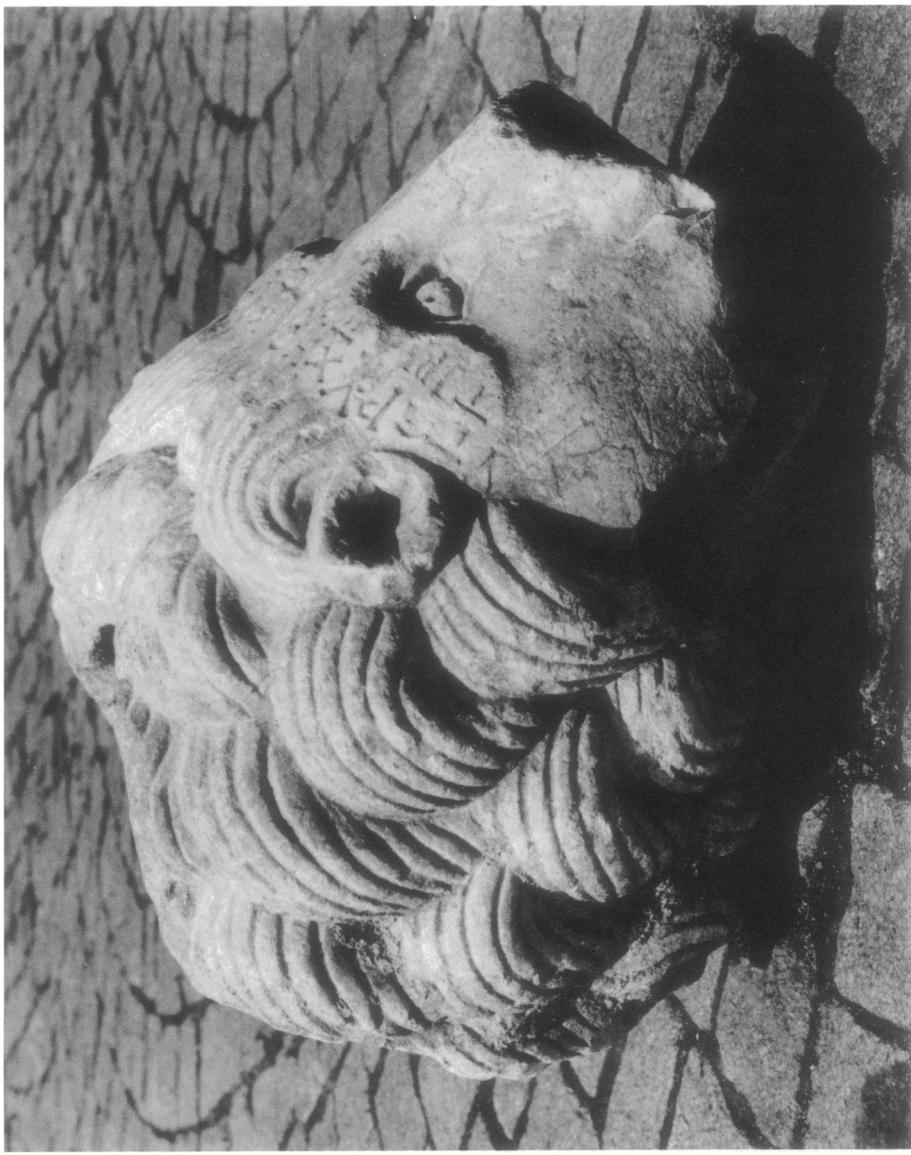


22a. Inv. no. 6261

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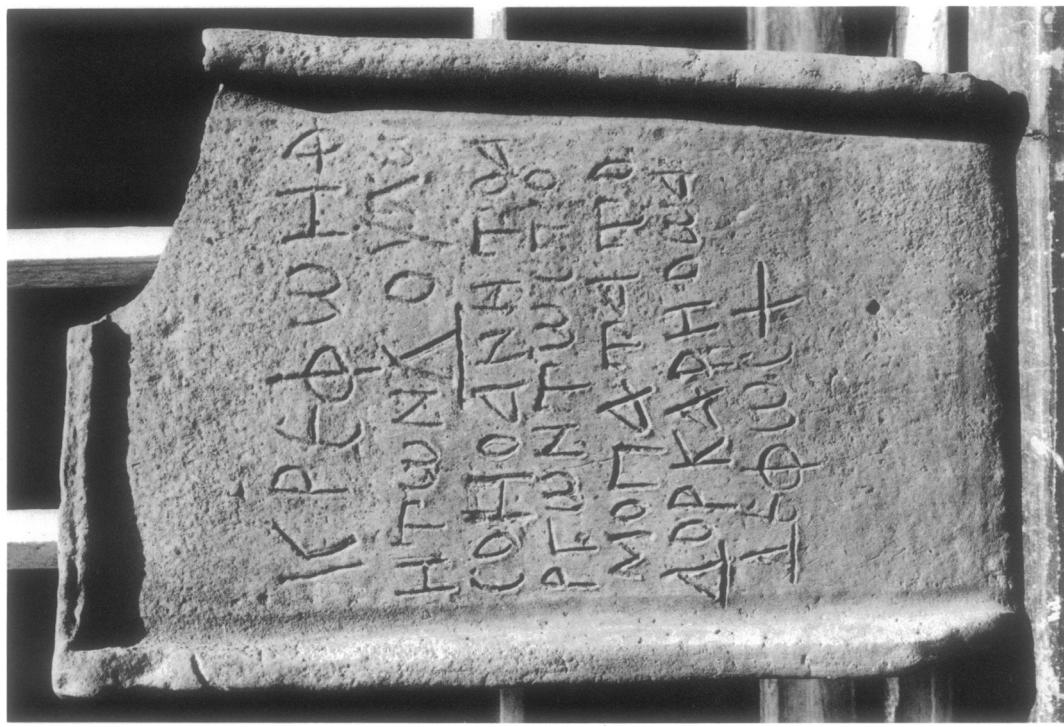


21. Inv. no. 6237



22b. Inv. no. 6261

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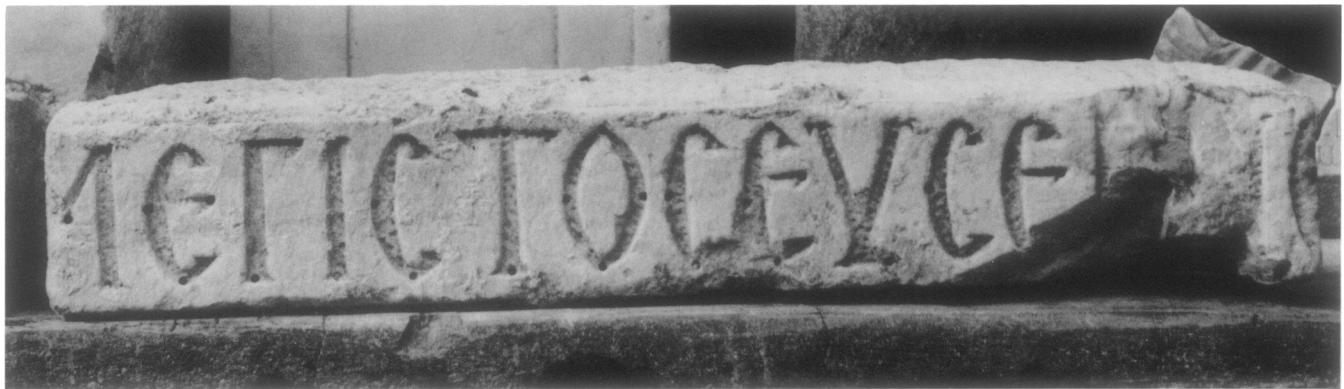
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25. Inv. no. 72.12



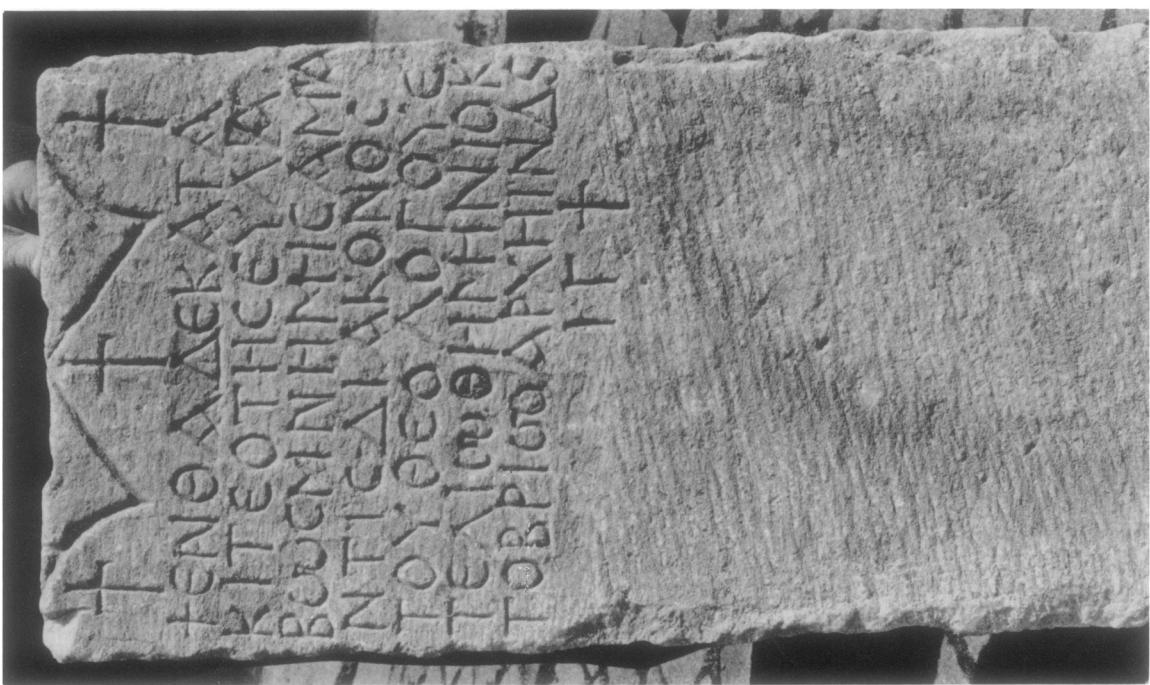
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30. Unnumbered A



29. Inv. no. 73.28

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28. Inv. no. 73.19



32. Unnumbered C

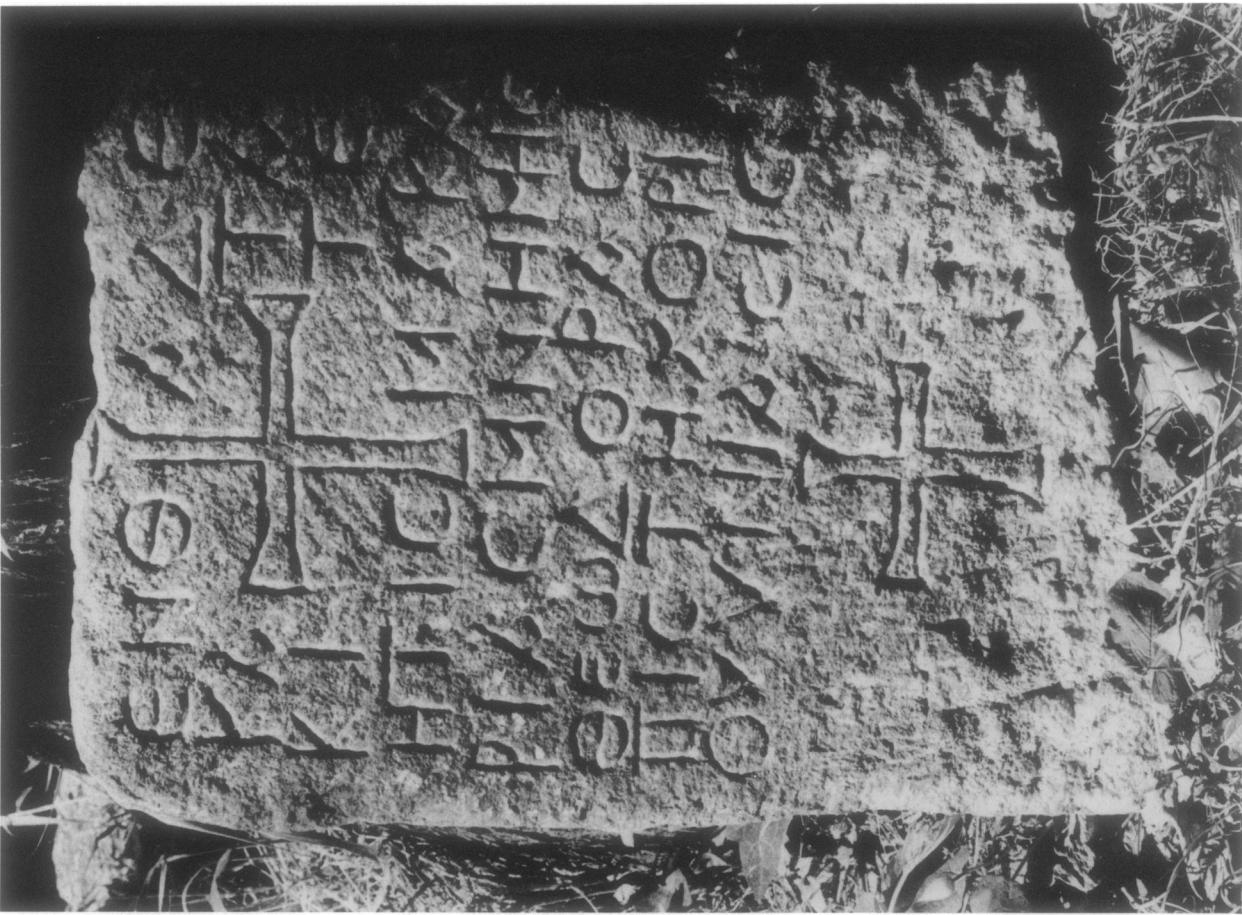
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31. Unnumbered B



34. Inv. no. 5930



33. Unnumbered D